FINANCE, TRUSTS AND IMPERIALISM

Three Pending Problems Discussed by Col. W. J. Bryan Before 7,000 People.

His Address a Characteristic One-Recent Republican Legislation Deftly Interwoven to Embellish the Themes-Distinguished Democratic Champion Given a Day of Genuine Southern Hospitality.

Memphis and as many speeches here as metallism always voted for everything visits, but the audience which thronged which tended to the gold standard, and, the Auditorium last night to hear his address emphasized that the friendships which the distinguished Nebraskan has when the distinguished Neoraskan has up the manos of the results of the country are not of the trivial and frivolous character frequently met by men who occupy positions of eminence.

The distinguished Neoraskan has up the manos of the results and the partial state of the manos of the results and the people up and make them swallow such a bill in 1900. of eminence.

He never had a larger nor a more inter-

At the Auditorium.

As early as 7 o'clock admirers from oth sexes began gathering at the Auditorium, so that they would be certain of choice seats. The big auditorium to the theater was quickly filled up, and then the galleries were soon crowded. The house was literally packed by the time les Judge W. W. McDowell called the meet- su ing to order and introduced Col. Bryan in country on a gold standard. He referred a graceful and complimentary speech. No to the recent flurry and fall in stocks in introduction was necessary, however, for the mere statement "here be is" would have been sufficient for that audience. Many, if not the majority of the 7,000 yaal, what would it be with a country her people who were before him had heard the per candidate for President in his oratorical fight for the Democratic party and "sate policy." free silver, and then again had heard his "We want a safe system of finance," was essentially his text last night, there was a newness about his utterances and face of the earth." a change and diversion to his illustration liberally applauded.



which precluded the charge of having said the same things before. In simple truth it was the same things, but eleverly has Mr. Bevan interwoven current events and new illustrations looking to the same end, and from the moment he took his stand at the front of the stage until he had done, his audience was attentive and decidedly re-

The stage was decorated fittingly for the occasion, and more than a hundred of the visting Democrats who had been appointed vice presidents of the meeting has seats thereon and just barely enough room was left to give the speaker a com-manding position from which to make his marks with the explantion that he had three subjects which he wanted to discuss —finance, trusts and imperialism. These were taken up in the order named.

speaker's opinion was that the Dem ocratic party was in a better fighting condition today than in 1896, for the reason that many who were alarmed at the claim publicans that his election meant ruin to the country had, since McKinley's inauguration, an opportunity to study the questions which he had discussed and think over the policies which he repre-sented. He called attention to the fact that in 1854 Republicans had celebrated the birthday of Jefferson, but they dared not do such a thing today. They had strayed away from the old way of think-He said Republicans formerly be lieved in the man first and then the dollar but now the case is reversed, and they be and he claimed that this was true despite the famous message to Congress from Mr. Lincoln, warning the people of the coun-

Growing Monarchy Idea. He took the position that there was growing sentiment in this country favorable to a monarchy, and pointed to the in terview with Mark Hanna which war printed shortly after that Republican master's return from Europe, in which he said that the English government was a good one, as good as the government of the United States, if not better. He said the difference between the republican form of difference between the light and darkness. licity One meant the divine right of a family to rule men, and the other meant the divine right of men to rule themselves; yet such leaders of the Republican party thought the English government was as good, probably better, than that of our country

Col. Bryan then took up the South Afri

con troubles, and pointed out that the Resay for the poor struggling Boers. fighting for their independence—a which should warraly and strongly appeal to every American citizen, but on y tion to the Philippine question, introduc-Democrats could be heard to express syming his remarks on that subject with the pathy for the patriots of the Transvaal statement that this was the plainest and and the Orange Free State. This senti-sim and the Orange Free state. This sent is simplest of the three. The consent of the governed," was the theme to start out the governed," was the theme to start out the governed, and it is connection Col. Bryan was that the Republication of Col. Bryan was that the Republication of Col. Bryan was that the Republication of Independence. lican party always fought and worked in the then drew a distinction between im-the dark. He said in 1896 the Republiperialism and expansion. Imperialism cans dared not fight for the goldbugism which they have since fastened upon the people, and yet he declared that the leadwhich they have since tastened upon the people, and yet he declared that the leaders never had any other idea, despite the pronunciamento in favor of international bimetallism. He maintained that that plank in the platform was a fraud, and yet, he said, after his inauguration, Mr. McKinley was responsible for spending the spending that the platform was responsible for spending the first plank in the platform was a fraud, and yet, he said, after his inauguration, Mr. Mckinley was responsible for spending thing everywhere. That was not true. \$100,000 of the people's money to defray Here the Stars and Stripes represented the expenses of the commission which freedom and the right of self-government;

Memphis, Tenn., Feb. 26.—Col. William! He had noted that those Republicans Jennings Bryan has made several trips to who claimed to favor this character of bi-

He never had a larger nor a more interested crowd before him in Memphis, excepting, of course, the occasion upon which he addressed the people of West Tennessee labeled the people of West Tennesse that an amendment providing that the Col. Bryan spent the entire day here, operation of the measure should not mean and was the recipient of numerous marks an obstacle to international bimetallism. The speaker declared that to be a fraud, and concluded the peroration with the

Boer War Object Lesson.

He then called attention to an object lesson from the Boer war as to the effect such troubles have upon the finance of a suggested that the gold standard was a

lecture delivered here about a year ago said Mr. Bryan, "but we can have it by on "Pending Problems," and while this ourselves, and that without waiting for there the consent of any other nation on the we must stay. Did not Schley destroy a sea and face of the earth." This sentiment was fleet at Santiago? The arguments that

banker in a section where the Swedes were in the majorily. They were for him (the speaker) for President, and when ent to their banker the president of the institution argued with them on the subject of the gold standard, telling them that if free silver won their deposits would be cut half in two. They thought Mr. Bryan was going to be elected, consequently they commenced withdrawing their money from the bank. Finally the withdrawals got to be a serious matter with the bank, and the president asked with the bank, and the president asked one man who went to the office of the institution for the purpose of taking his money out, why it was that he was taking to the world that when this nation helps a such a step. ch a step.
"Well," replied the customer, "you told

one of us that if Bryan was elected our deposits would be cut half in two, and as we think he's going to win we want our noney first.

"Go tell that man," said the banker, "that I lied."

Mr. Bryan charged that the Republicans not only wanted to saddle the gold standard on the country, but to turn the paper currency over to the national banks. This they claimed would give the people an clastic currency, but the money lenders and the money holders wanted to have hold of both ends of the elastic. He then paid his respects to Secretary of the Treasury Gage in a rather caustic manner on account of that official's suggestions as to the national banks being given charge of the paper currency. He said it was the intention of the leaders of the Democratic party to keep up the fight for bimetallism, and he is confident of ultimate victory.

The Trusts. The next part of his address was oted to the trusts. He said since 1896 more trusts had been organized in this country than altogether before in the his-tory of the United States. He said he learned in Florida that the mosquito problem was just as much of a one was on a man as if a million but he found that the more there were the more serious the problem. The same was true as to trusts. They were dangerous to the government, and he proposed a license on them under Federal regulation which would make a trust, a monopoly, impossible. The Republicans claimed that trusts were bad things, but they are doing nothing to stop them, despite the fact that they have the President, Congress that they have the President, Congress and the United States Senate. He laid it down as a general proposition that wher-ever a State could be found where the Republicans were in power, he would show a State in which no attempt to thwart the trusts was being made

"One banker in Chicago said that in the long run trusts can do no harm. That, however," continued Col. Bryan, "is not much of a consolation to the man who is not equal to a long run."

Col. Bryan's idea was that a license should be issued by the government to every corporation before it could have the right to do business; a license the condi-tions of which would make monopolies impossible. The Federal government government and the monarchial form of should squeeze the water from the stock those who were in the streets. While covernment was no more positive than the and give the affairs of corporations pub-

The Republicans say they are going to make the next fight on the plank that they promised prosperity and that pros-perity has come. "We can easily answer that," said Col. Bryan, "by merely replying that if they only get the votes of those who have had their share of proscon troubles, and pointed out that the Re-publican party had not, and its leaders have received none, the Democratic ma-dared not, have a word of sympathy to any party.

The Colonial Question

Col. Bryan went from the trust quessimplest of the three. "The consent of meant a large standing army, and the speaker did not believe, if we are to have

the kind was possible beneath its folds in this country. Some imperialists' contended that what they wanted was the flag to be feared; what Col. Bryan wanted was the flag to be loved. Some expansionists were favorable to this war of conquest because of the claim that "it will pay."
He did not feel that it was possible to not a money value on the life of a single American soldier, and while "they have said" that we will get new trade, Col. Bryan was not willing to sell coffins and shrouds in order to make the acquisition of the Philippines "pay."

Colonial Policy Spectacle. It takes, said the speaker, an army of 140,000 natives to help the British army of 79,000. When England needs soldiers in South Africa-and God grant she may need more than she will ever be able to send!—she cannot take her soldiers from India. The people of India are heavily taxed. This is one of the causes of the famines in India. Instead of sending money to feed the starving people of India, England is sending it to exterminate the South African republics. An authority claims that less than I per cent. women of India can read and write. and less than 5 per cent. of the entire population. This is what England is do-ing to educate the natives. Are we going to the Philippines to Christianize? It is the Christian portion that is in revolt, and we must hire Mohammedans to fly our flag there. A Republican Senator recently said: "God opened the doors of the Philippines, and pushed us in and shut the doors." I want to know where and when God told him this. If he will answer these questions I'll undertake to prove an alibi for the Almighty. Convince a man that it is his religious duty to take a man's life or his money, and he will do it. Christ said, "The Son of Man came not to deand concluded the peroration with the stroy, but to shenherds, and announced and concluded the peroration with the stroy, but to shenherds, and announced to shenherds, and announced soldiers, but to shepherds, and announce "peace on earth and good will to men." is worse than mockery to appeal to God to help us fasten upon a helpless people a and government which they resent and resist.

In and Can't Get Out.

The third of the imperialistic argument is that we are in it and we can't get out. Who put us in? Those who wanted us in Why can't we get out? Because they don't want us out. They say American blood was shed in the Philippines and we must stay. So was American blood shed at Santiago, yet the President says we will get out of Cuba. Dewey destroyed a Spanish fleet at Manila; therefore, they argue berally applauded.

The speaker told a story of a Western taker in a section where the Swedes promised liberty to the Cubana, and we did not promise it to the Filipinos. Dewey says that they are more capable of selfgovernment than the Cubans.

"I believe that every drop of blood shed in the Philippines was without necessity There was never a reason for hostilities I favor a resolution that will give to the Filipinos the same liberty that was prom ised the Cubans. Senator Bacon intro duced such a resolution, which was de feated by the vote of the Republican Sena republic to its feet, that ground shall be holy ground and no king shall desecrate

it. I believe it is better to establish a Fourth of July in the Philippines than to destroy the Fourth of July in America. You tell me it is destiny. If it was destiny for Cain to murder Abel, it was destiny for him to wear ever afterward the brand of the murderer.

"A republic built upon independence and administered according to Jefferson may not, need not, cannot die.

have no power to read the future, bu I believe the people will determine what our destiny shall be. I pray that the Democratic party may go down in defeat rather than live to see the day when this great country shall be supplanted by an em-

Demonstration at the Close. Col. Bryan finished his address a few minutes after 10 o'clock. He had spoken feet of the dead prophet disappear and nearly two hours, but there were few who sat within the sound of his voice and under the spell of his eloquence who took any note of the flight of time. The rapt attention which he received throughout his speech, the frequent bursts of applause and prolonged demonstrations of approvawere flattering tributes to the genius and resources of the orator. For several seconds after its conclusion the audience did not seem to realize that the address had Then the wildest demonstration of the evening occurred. The vast audience arose and cheered, men and women waving bats, handkerchiefs, and canes Those upon the stage rushed forward to grasp the Nebraskan's hand. Col. Bryan was evidently pleased with his effort and the manner in which it was received. He shook hands cordially with those wh pressed about him as he was escorted from the stage to his carriage. He was driven to the Peabody Hotel, where there was more handshaking, after which Col. Bryan retired.

Ten Degrees Below Zero.

CHICAGO, Feb. 24 .- The coldest weath er of the year was experienced in Chicago tonight. Before midnight the mercury, which began dropping in the afternoon after having risen 7 degrees since daylight, fell to 10 below zero and this low temperature was accompanied by a brisk northeast wind that served to increase the hardships of the wind was keenly felt even in the sheltered down town section, it was in the suburban districts that the cold was hardest to endure.

Reduction of Army in Cuba.

WASHINGTON, Feb. 25.- It is under stood to be the purpose of the war department in carrying out the announced policy of reducing the force of American troops in Cuba to begin within six weeks the reduction of the present force of 9,000 to about 5,000, which limit will be reached by the beginning of summer. The proposition is under consideration to organize three complete Cuban regiments with Cuban officers to replace the United States troops in garrison and to form the nucleus of the Cuban army.

Output of Alabama Coal Mines BIRMINGHAM, Ala., Feb. 25.-State Mine Inspector Hooper has raised the figures on his report of the output of the coal mines in Alabama last year. The production by counties was as follows: Bibb, 904,887 tons; Blount, 19,699; Cullman, 8,000; Etowah, 9,378; Jackson, 150; Jefferson, 4,700,982; Marion, 59,213; Shelby, 317,355; St. Clair, 67,977; Tuscaloosa, 241,740; Walker, 1,117,272; Win the expenses of the commission which went abroad to beg other nations to give us international himetallism, at a time when he was holding to the position that the gold standard was a good thing. If reedom and the right of self-government; in the Philippines they mean the right for us to govern them. Col. Bryan then return total, 7,484,763 tons. The present outlook is that this year's production will that the gold standard was a good thing.

RELIGION OF GHOSTS.

Dr. Talmage Warns People Against Modern Spiritualism.

the Witch of Endor a Type of the Failacies of the Present Day-Denounces It as Witcheraft and Sorcery.

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In this discourse Dr. Talmage disusses a theme never more under exploration than at this time and warns cople against what he calls a religion of whosts: text, I Samuel 28:7: hold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night."

Trouble to the right of him and trouble to the left of him, Saul knew not what to do. As a last resort he concluded to seek out a spiritual medi im or a witch or anything that you please to call her-a woman who had communication with the spirits of the eternal world. It was a very difficult thing to do, for Saul had either slain all the witches or compelled them to stop business. A servant one day said to King Saul: "I know of a spiritual medium down at the village of Endor. "Do you?" said the king. Night falls Saul, putting off his kingly robes and putting on the dress of a plain citizen with two servants, goes out to hunt up this medium.

Saul and his servants after awhile

reached the village, and they say: wonder if this is the house," and they lookin, and they see the haggard, weire and shriveled up spiritual medium sitting by the light and on the table sculptured images and divining rods and poisonous herbs and bottles and vases. They say: "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands there, holding the candle or lamp above her head and peering out into the darkness, she says: "Who is here?" The tall king informs her that he has ome to have his fortune told. When she hears that she trembles and almost drops the light, for she knows there is no chance for a fortune teller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says: who shall I bring up from the dead?" Saul says: "Bring up Samuel." was the prophet who had died a little

while before. I see her waving a wand, or stirring up some poisonous herbs in a caldron, or hear her muttering over some incantations, or stamping with her foot as she cries out to the realm of the dead: "Samuel, Samuel!" Lo, the freezing horror! The floor of the tenemen opens, and the gray hairs float up and the forehead, the eyes, the lips, the shoulders, the arms, the feet-the entire body of the dead Samuel-wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast and eatch their breath

and shiver with terror. The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: "What did you bring me up for? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and affrighted utterance as he says to the dead prophet: "The Lord is against me, and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow Come with me into the sepulcher. I am going now. Come, come with me!" the arms and the shoulders and the forehead! The floor closes. Oh, that

was an awful seance! We are surrounded by mystery-be fore us, behind us, to the right of us, to the left of us, mystery. There is a vast realm unexplored that science. I have no doubt, will yet map out. He who explores that realm will do the world more service than ever did a Columbus or an Amerigo Vespucci. There are so many things that cannot be accounted for, so many sounds and appearances which defy acoustics and investigation so many things approximating to the spectral, so many effects which do not seem to have a sufficient cause.

To unlatch the door between the present state and the future state all the fingers of superstition have been busy. We have books entitled "Footfalls on the Boundaries of Other Worlds," "The Debatable Land Be tween This World and the Next." "Reearches Into the Phenomena of Spiritualism" and whole libraries of hocus pocus, enough to deceive the very elect shall not take time to rehearse the history of divination, Delphic oracle, sibyl or palmistry or the whole cen uries of imposture.

Modern spiritualism proposes to open the door between this world and he next and put us into communication with the dead. It has never yet offered one reasonable credential.

When I find Saul in my text consulting a familiar spirit, I learn that spiritualism is a very old religion.

Spiritualism in America was born in the year 1847, in Hydesville, Wayne county, N. Y., when one night there was a loud rap heard against the door of Michael Weekman; a rap a second time, a rap a third time, and all three times, when the door was opened there was nothing found there, the knocking having been made seemingly by invisible knuckles. In that same house there was a young woman who had a cold hand passed over her face, and, there being seemingly no arm attached to it, ghostly suspicions were

excited. After awhile Mr. Fox with his family moved into that house, and then they had bangings at the door every night. One night Mr. Fox eried out: "Are you a spirit?" Two raps-answer in the affirmative. "Are you an injured spirit?" Two raps-answer in the affirmative. Then they knew right away that it was the spirit of a peddler who had been murdered in that house years before and who had been cobbed of his \$500. Whether the spirit of the peddler came back to collect his \$500 or his bones I do not know.

The excitement spread. There was a universal rumpus. Hon. Judge Edthe people that were standing in the closet; then, swung by invisible hands, it rang over the people in the back par-lor and floated through the folding doors to the front parlor, rang over the people there and then dropped on the floor. A senator of the United States, afterward governor of Wisconsin, had his head quite turned with spiritualistic demonstrations. The tables tipped, and the stools tilted, and the bedsteads raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business! Well, the people said: "We have got something new in this country. It is a new religion!" Oh, no, my friend, thousands of years ago. we find in our text, a spiritualistic seance!

Nothing In the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in past centuries of the world. In all ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a meameric state; sorcerers, those who by taking poisonous drugs see everything and hear everything and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes, before the time of Christ, the Brahmans went through all the table moving, all the furniture excitement, which the spirits have exploited in our day, precisely the same thing over and over again, under the manipulation of the Brahmans. Now. do you say that spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world.

What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation. He says 'I will be a swift witness against the norcerer." He says: "Thou shalt not suffer a witch to live." And, lest you might make some important distinction between spiritualism and witchcraft, God says, in so many words There shall not be among you a consulter of familiar spirits, or wizard, or necromancer, for they that do these things are an abomination unto the Lord." The Lord God Almighty in a score of passages which I have not now time to quote utters His indignation against all this great family of delu-After that be a spiritualist if you dare!

Still further, we learn from this text how it is that people come to fall into spiritualism. Saul had enough trouble to kill ten men. He did not know where to go for relief. After awhile he re solved to go and see the witch of Endor. He expected that somehow she would afford him relief. It was his trouble drove him there. And I have to tell you now that spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to the fortune teller to find where it is,

You lose a friend; you want the spir itual world opened, so that you may have communication with him. In a highly wrought, nervous and diseased state of mind you go and put yourself in that communication. That is why I hate spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen, sharp, suffocating, almost maddening. If we could marshal a host and storn the eternal world and recapture our loved one, the host would soon be mar shaled. The house is so lonely. The world is so dark. The separation is so insufferable. But spiritualism says: 'We will open the future world, and your loved one can come back and talk to you." Though we may not hear his voice, we may hear the rap of his hand. your hands on the table. Be very quiet, Five minutes gone. Ten minutes. No motion of the table. No response from the future world. Twenty minutes Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. The letters of the alphabet are called over. The departed friend's name is John. At the pronunciation of the letter J, two raps At the pronunciation of the letter O. two raps. At the pronunciation of the letter H, two raps. At the pronunciation of the letter N, two raps. There you have the whole name spelled out-J-o-h-n, John. Now, the spirit being present, you say: "John, are you hap py?" Two raps give an affirmative an-

Pretty soon the hand of the medium begins to twitch and toss and begins to write out, after paper and ink are furnished, a message from the eternal world. What is remarkable, the departed spirit, although it has been amid the illuminations of the Heaven, cannot spell as well as it used to. It has lost all grammatical accuracy, and cannot write as distinctly. I received a letter through a medium once. I sent it back. I said: "Just please to tell those ghosts they had better go to school and get improved in their crthography." Now, just think of spirits, that the Bible represents as enthroned in glory, coming down to crawl under the table and break crockery and ring tea bells before supper is ready and rap the window shutter on a gusty night! What consolation in such miserable stuff as compared with the consolation that our departed friends free from toil and sin and pain are forever happy, and that we will join them, not in mysterious and half utterance which makes the hair stand on end and makes cold chills creep the back, but in a reunion most blessed and happy and glorious! "And none shall murmur or misdoubt When God's great sunrise finds us out.

I learn still further from this subject that spiritualism and necromancy are affairs of darkness. Why did not Saul go in the day? He was ashamed to go. Besides that, he knew that this spiritual medium, like all her successors, performed her exploits in the night. The Davenports, the Fowlers, the Foxes, the spiritual mediums of all ages, have chosen the night or a darkened room. Why? The majority of their wonders have been swindles, and deception prospers best in the night.

I indict spiritualism also because it is a social and marital curse. The been enacted under its patronage. The a scarf-pin, says the Washington Post, monds declared in a book that he had story is too vile for me to tell. I will and it was enough to give him any not pollute my tongue or your ears fatal disease the physicians might top shelf of a closet, heard it ring over | with the recital. Sometimes the civil care to select.

law has been invoked to stop outrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about "elective affinities" and "affinital relations" and "spiritual matches" and adopts the whole vocabulary of free loveism. In one of its journals it declares "marriage is the monster curse of civiliza-tion." "It is a source of debauchers and intemperance." If spiritualism could have its full swing, it would turn this world into a pendemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into hell from which it rose the better both for earth and Heaven. For the sake of man's honor and wom an's purity I say let the last vestige of it perish forever. I wish I could gather up all the raps it has ever heard from spirits blest or damned and gather them all on its own head in thundering raps of annihilation!

If God is ever slapped in the face it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business. You cannot keep the Bible in one hand and spiritualism in the other. One or the other will slip out of your grasp, depend upon it. Spiritualism is adverse to the Bible, in the fact that it has in these last days called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolators. Spiritualism calls back Tom Paine, and he testifies that he is stopping in the some house in Heaven with John Bunyan. They call back John Wes-ley, and he testifies against the Chistian religion, which he all his life gloriously preached. Andrew Jack-son Davis, the greatest of all the spiritualists, comes to the front and de clares that the New Testament is but "the dismal echo of a barbaric age and the Bible only "one of the pen

and ink relics of Christianity." I have in my house a book used in spiritualistic service. It contains a catechism and a hymn book. entechism has these questions and an-Q. What is our chief baptism? A. Fre-

quent ablution in water.

Q. What is our inspiration? A. Fres's air and sunshine.

Q. What is our love feast? A. Clear conotence and sound sleep. Q. What is our prayer? A. Physical ex

And then it goes on to show that a great proportion of their religious service is a system of calisthenies. Then when they want to arouse the devotion of the people to the highest pitch, they give out the hymn on the sixty-fifth page:

The night hath gathered up her silker fringes.

Or, on the fifteenth page: Come to the woods, heigh ho!

"But," says some one, "wouldn't it oe of advantage to hear from the future world? Don't you think it would strengthen Christians? There are a great masy materialists who do not pelieve there are souls, but if spirits from the future world should knock and talk over to us they would be persuaded." To that I answer in the ringing words of the Son of God: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

I believe these are the days of which the apostle spake when he said: "In the latter times some shall depart from the faith, giving heed to seducing spirits." Audiences in this day need to have reiterated in their hearing the passages I quoted some minutes ago: 'There shall not be among you a consulter of familiar spirits, or wizard, or necromancer, for they that do these things are an abomination unto th Lord," and: "The soul that turneth after such as have familiar spirits I will set myself against them, and they

shall be cut off from their people." But I invite you now to a Christian seance, a noonday seance. This congregation is only one great family. Here is the church table. Come around the church table; take your seats for this great Christian seance; put your Bible on the table, put your hands on top of the Bible and then listen and hear if there are any voices coming from the eternal world. I think there are. Listen! "Secret things belong unto the Lord, our God, but things that are revealed belong unto us and to our children." Surely that is a voice from the spirit world. But before you rise from this Christian scance I want you to promise me that you will be satisfied with the Divine revelation until the light of the eternal throne breaks upon your vision. Do not go after the witch of Endor. Do not sit down at table rappings, either in sport or in carnest.

Teach your children there are no ghosts to be seen or heard in this world save those which walk on two feet or four-human or bestial. Remember that spiritualism at the best is a use less thing, for if it tells what the Bible reveals it is a superfluity, and if it tells what the Bible does not reveal it is a lie. Instead of going out to get other people to tell your fortune, tell your own fortune by putting your trust in God and doing the best you can. I will tell your fortune: "All things work together for good to them that love God." Insult not your departed friends by asking them to come down and scrabble under an extension table. Re raember that there is only one spirit whose dictation you have a right to invoke, and that is the holy, blessed and omnipotent spirit of God. Hark! He is rapping now, not on a table or the floor, but rapping on the door of your heart, and every rap is an invitation to Christ and a warning of judgment to come. Oh, grieve Him not away! Quench Him not. He has been al around you this morning. He vas all around you last night. He has been around you all your lives, Herk! There comes a voice with tender, overmaster ing intonation, saying: "My spirit shall not always strive."

A Manhattan Diagnosis,

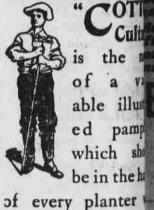
Surgeons removed a scarf-pin from the vermiform appendix of a New York man and then announced that his death, which followed immediate worst deeds of licentiousness and the ly, was due to pneumonia. This was worst orgies of uncleanliness have a peculiar place for a man to wear

For Wireless Ste An English invention for season whether submerged or other of an ether wave on the winder of an ether wave of the great American dyspeps of the great and the great dyspeps of the great dyspeps one needs it and all drugg at Hard on the Doors

On the opening day of the Fifty-sixth congress, a tall shambling of gait, with "sigh sers, a slouched hat mashed as and an overcoat that needed in sented himself at the center house of representatives. He walk right in, but was stoped doorkeepers, who said to him to don't you know you can't go in I didn't know it, my friend; loculd, he said, mildly "Nobel bers allowed in today." "We bers, Congressman Cushman, ton." "Oh! I beg your parform." "Oh! I beg your parform." "Oh! I beg your parform." "As Mr. Cushman stroot the astonished doorkeeper look for a moment, and then, turns sistant on the door, said: "Syou see that? Well, after that nerve to stop anything."—Critical

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